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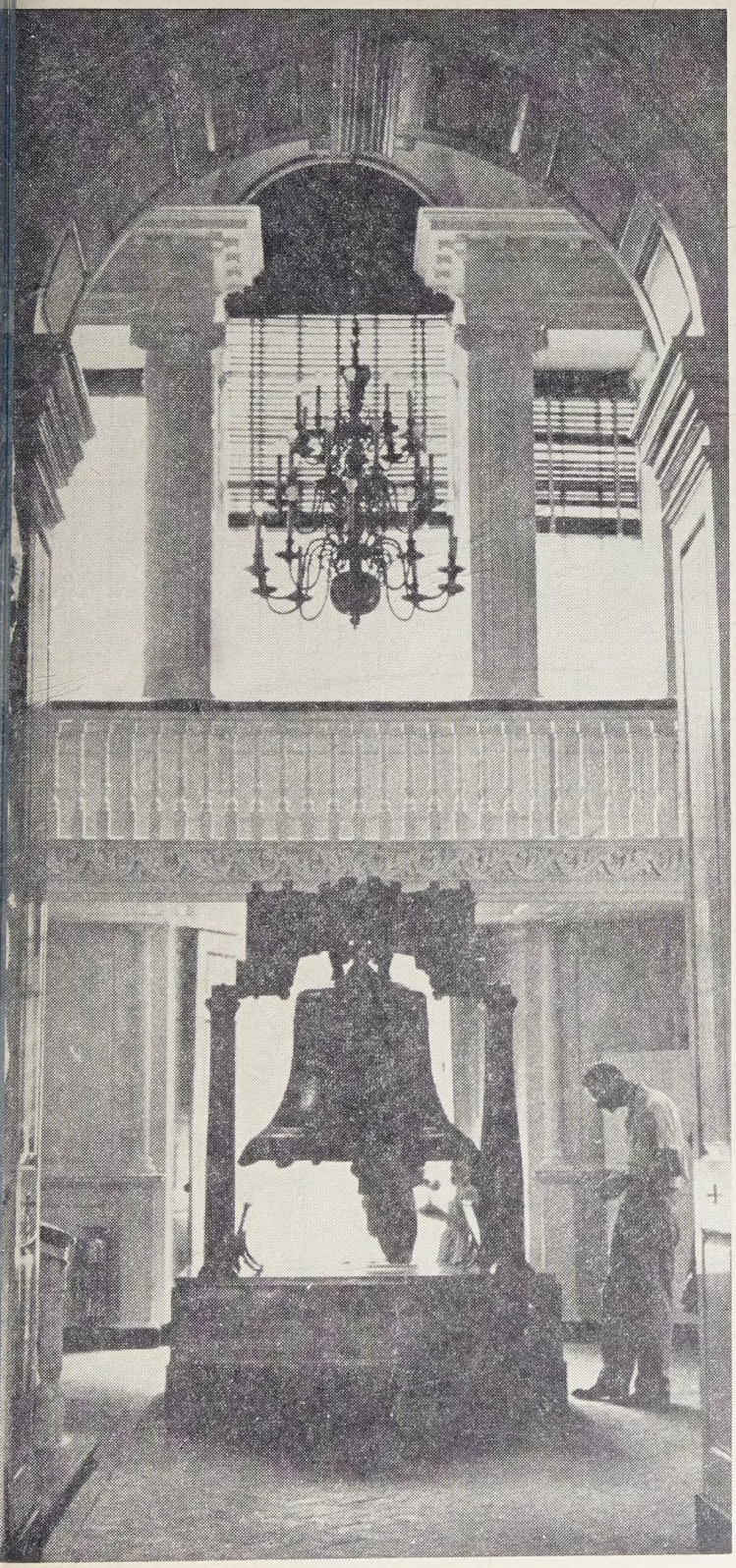

PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY

What constitutes the bulwark of our own liberty and independence?

It is not our frowning battlements, our bristling seacoast, our army and our navy.

Our reliance is in the love of liberty which God has planted in us.

Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere.

Destroy this spirit, and we have planted the seeds of despotism at our own doors.

Abraham Lincoln

Independence Day

By Edwin T. Dahlberg

Gratitude — Contrition — Holy Living

The Fourth of July should be a day of gratitude, reminding us of the noble inheritance we have received from those who lived before and of the costly sacrifices that have been made both on the field of battle and in the vocations of civilian life, in behalf of the doctrine that all men are created free and equal. Let us eradicate from our national life all that is contrary to that doctrine, whether it be racial, religious or economic injustice.

It should be a day of contrition also—a time when we recognize our share of the common guilt of nations for the war and strife that have beset our generation. At the same time that we face realistically the treachery and duplicity of global powers that would destroy everything we know of freedom, we would call for a re-examination of all trade and armament policies of our own that might lead to international fear and misunderstanding, lest we trust too much in the weapons of the flesh and not enough in the armor of the spirit.

Above all, we would charge men and women in every walk of life to dedicate themselves personally and collectively to holy living, turning from the insobriety, obscenity, and carelessness of conduct which mar our good name among the nations. Especially would we appeal to the Churches to re-energize the religious faith of the nation, so that once again there may be established in every home a family altar where fathers and mothers and children may bow daily before the God and Father of our Lord Jesus Christ in supplication for the land that we love. Let it be our prayer that there may be fostered among our people the spirit of true religion, and of patriotism at its noblest and best, so that the glories of America's cities and countryside alike may gleam "undimmed by human tears."

In this issue . . .

Cover—There is probably no more apt symbol of the freedom we celebrate on Independence Day than the Liberty Bell in Independence Hall, Philadelphia. Here the Constitution was hammered into shape in 1787. Two years later the first amendments, the Bill of Rights, were added. See picture story beginning on page 11.

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Dr. Dahlberg is pastor of the Delmar Baptist Church of St. Louis and president of the National Council of Churches.

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Dominion Day and the BNA
Jim Kerr, associate editor of One magazine, is a native Canadian who has spent most of his life in Vancouver, B. C.

The Bill of Rights
The fundamental guarantees of American democracy are contained in a couple of hundred words known as the "Bill of Rights." A picture story by Three Lions.

Editorial

Books in Review

For the Family Altar

The Church in Today's World

Among Lutherans: Report on LFC Convention

Within the ELC

Lutheran Herald

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Canticle--1958

A prayer to the Creator of inner and outer space

. . . A very learned man said to me,
"Are you not interested
in the stars and planets and
the men who are sending
messages to Mars?"
I said,
"It is interesting,
but Mars is many millions of miles
away from this earth. You are
going to try to send
messages there,
but the Creator of that star
and of yourself
is nearer than breathing.
Do you ever think of praying
and sending messages to Him?"

SADHU SUNDAR SINGH

We praise and adore Thee, Eternal God, for whom all bodies in the universe orbit in splendid obedience within the circumference of Thy divine purpose, because Thou hast forgiven the two-legged beings Thou hast set upon earth-planet for flying off at a tangent from the wheel of Thy will.

We praise and adore Thee for looking with pity and not anger on man's wild centrifugal plunge out of his shattered orbit into the cold emptiness of existence without Thee.

We praise and adore Thee, ever-creating Creator, for establishing within the range of man's reach a new center of gravity that can draw him again into the orbit of Thy divine compassion.

Nuclear, centripetal Christ, we praise and adore Thee for the strength and power of Thy attraction which draws us back to Thee, our center and our axis.

We praise and adore Thee, Triune God, for unleashing Thy radar power to seek out and track down Thy lost creatures in the abyss of their lostness.

We praise and adore Thee, Holy Spirit of God, that Thou dost patrol even the uttermost depths of the gulf of separation and dost hear there the feeble tick of man's responsiveness and dost call to that deeply submerged sensitiveness.

We praise and adore Thee, all-powerful One, that by faith man can be raised again and thrust into the orbit of Thy gracious, loving will—that by faith man can throw himself fearlessly into the future knowing that should sun, moon, stars, earth, Mars, all vanish in a universal atomic blast, he will yet abide with Thee, O Thou Eternal God, Father, Son, and Holy Spirit!

EDNA HONG

CONVENTION STORY

By O. G. Malm

Wednesday, June 18

This report is being prepared late in the evening following the first full day of the Twenty-third General Convention of The Evangelical Lutheran Church. With the unfailing co-operation of the folks in the Composing Room of Augsburg Publishing House, it is possible to include four pages of Convention Report. The effort will be made to complete our convention story in next week's issue. In the meanwhile, we are happy that we can devote so much of this issue to convention matters.

Of course it is not possible to give a detailed account of a convention which is occupied so fully with myriad details as is any convention of our Church. About the best I can hope to do is touch on some of the high spots, and—perhaps still more important—give some sort of analysis of the spirit of the convention.

As usual, the convention opened with a service of worship. That took place, not today, but Tuesday evening. The purpose in beginning in the evening rather than at the forenoon session is to make it possible for the convention to devote four full days to its business. There is talk of the possibility of adjourning the business sessions Saturday evening. If that is to be done, the convention will have to remain rather rigidly on schedule, which, by the way, it is doing thus far.

But to get back to the opening service. Preacher was Dr. Herman A. Preus of the faculty of Luther Theological Seminary. The liturgist was Dr. C. M. Granskou, president of St. Olaf College. The service included, as always, Holy Communion. We have no account of how many people communed, but it was a tremendously large number. I was somewhat surprised to discover that Central Lutheran Church was only partly filled when the service began, at 7:30. However, by 8 o'clock almost every seat was filled, which leads me to believe that a great many people had expected a later starting hour.

No comment need be made concerning the opening service other than to say that, as is the case each time we meet, the tone of the entire convention is set by the fact that delegates and visitors alike spend a quiet time of worship, invoking the blessing of God upon all that is to be said and done in the days to follow.

As I turn to the business of the first full day of convention (today, in other words), it strikes me strange that the first thing that must be mentioned the report of a death—that of the mother of the belov president of the Church. Mrs. Stina Schiotz died l Tuesday evening in her home at Ladysmith, Wiscons The first vice-president of the Church, Dr. S. C. Ea vold, announced her death at the outset of the fi business session. We will have an obituary, of cou later. At this point, let it simply be stated that hundr of us who were present remembered with a tug at c hearts the presence of the elder Mrs. Schiotz at the auguration of her son as president just four short ye ago. The announcement of her death placed over t opening business session a spirit of solemnity which w carry throughout the week.

I could not help but notice how the solemnity of th opening announcement carried over to the conclusion the President's Report. As usual, he listed the past and other prominent leaders of The Evangelical Luth an Church who have departed this life since our l convention. Exactly fifty names were read. As I follow along in the reading, I checked the names of the me myself have known, and found that there were twen six of them. Then it occurred to me to wonder h many years of service in The Evangelical Luther Church were represented by those names. It is impossil to make even a guess, but surely it would be seve thousand years. Thus, in the naming of a name, a car of service in the Kingdom is epitomized.

Thus the convention began its work, as it always do mindful of the two facts that we are surrounded by cloud of witnesses," and that "here we have no abidi city." Even as the hearts of all went out to our preside as we realized that a burden of personal bereaveme had been added to the tremendous burden the preside inevitably carries during a convention, yet there w thanksgiving to God who lifts our eyes to that gre eternity where we shall see Him as He is.

The President's Report differed a bit from most of predecessors in that Dr. Schiotz made use of the occasi to add to his written report a free and running co mentary on the state of the Church in general. Tr he did read certain portions of his message. Howev

at which made the Report outstanding was the informal character of it. His words led us into every nook and corner of the Church, as we examined not only the spiritual life of the Church, but also its manifestation in the efforts which the Church continues to put forward.

Following the President's Report were the reports of the other officers, as well as a greeting from the president of the Women's Missionary Federation. The morning session closed with the election of the general officers, except president, whose term did not expire. All incumbents were re-elected: First Vice-President, Dr. S. C. Eastvold, president of Pacific Lutheran College; Second Vice-President, Dr. L. M. Stavig, president of Augustana College; Secretary, Dr. O. H. Hove; and Treasurer, Mr. Norman H. Nelson.

The afternoon session demonstrated one fact which is becoming increasingly clear, namely, that this is a convention which is going to be kept on schedule if there is any possible way of keeping it there! That happens to be considerably easier, at least thus far, than it has been at many a previous convention. Actually, there is very little of a controversial or even intricate nature from any of the reporting Boards. In other words, each Board submits its report as it chooses, and then presents some resolutions which are adopted pretty much as a matter of course. I was afraid that this would render the presentations somewhat less than interesting. However, I happily confess that I was quite mistaken. I question whether at any convention I have heard a more edifying, stimulating, and informative group of board reports than those I listened to this afternoon and evening.

Without going into detail, let me report that the following Boards have already reported: Home Missions, Foreign Missions, Evangelism, Book Mission, Parish Conservation, Education, Publication, Young People's Luther League, and Choral Union. To be sure, that includes a long afternoon session and also a long evening session. However, at the close of this first day of business, the convention is on schedule, except for a few resolutions from the Board of Education which had to be deferred. They will no doubt be picked up some time tomorrow, and I will be very much surprised if the close of tomorrow does not find the convention still right on schedule, with a tremendous amount of work accomplished.

It is utterly impossible, of course, to go into detail as to these reports. I hope that a great many people will secure the *Annual Report* and really study it! I just want to make a comment or two on all the reports. In the first place, the presentations have been brilliantly planned and executed. Seemingly, not a single thing has been left to chance, and the result has been a fast-moving presentation of each of these working departments of the Church. Especially significant to me is the fact that so many of the boards are making use of visual aids in presenting their causes. Certainly, the pictures we have carried away today have made the work of the Church live as one would hardly expect it to be possible when the human mind has to grasp as many things in as short a time as is the case at this convention.

Then a few general observations. It is always difficult to estimate a convention at its beginning. Thus far it seems to me that this bids fare to be the most quiet convention in a great many years. To be sure, there will no doubt be some detailed discussion when union matters come up. Outside of that, however, it is difficult for me to believe that there is going to be a great deal of animated debate.

In connection with the report of the Board of Education, it is true that one resolution did call for a slight amount of debate. That was the resolution which has to do with tuition charges at Luther Theological Seminary, St. Paul. Back in 1955, the seminary began charging a nominal tuition fee, after having operated for many, many years without any tuition charge to the individual student.

There has been some dissatisfaction with that, and now the Board of Education asked the Church to reaffirm its stand in favor of charging such tuition. As I have already said, there was a bit of discussion on that point. However, it lasted only a few minutes, and the recommendation of the board was then adopted by a substantial majority. Other than that, it surely has been a quiet, although by no means boresome, day.

The size of the convention is always a matter of special interest. There has been a good deal of talk about that this would possibly be the largest convention in our history. That may well be the case. This evening, the Committee on Credentials reported a total convention membership—including pastors, lay delegates, and advisory members—of 2,142. This is only a very few more than the registration at the same time in 1956. We will see what transpires tomorrow.

So much for the report of the opening day of the convention.

Thursday, June 19

At the close of the second full day of the convention of The Evangelical Lutheran Church, a few things are becoming clear. First, the thought so frequently expressed that this would be by far the largest convention in the history of The Evangelical Lutheran Church is not proving to be correct. This evening the Credentials Committee reported a total strength, counting both voting members and advisory members, of 2,401. While

(Continued on page 8)

Representatives from two U.S. territo lined up together to register for the Br erhood convention. Left to right they Earl Stenehjem, representing Central theran Church, Anchorage, Alaska; Charles Malang from Calvary Luthe Church, Honolulu, Hawaii. Giving th their convention packets is Miss Laura Pe son. Mr. Stenehjem brought a greet from Alaska to the convention on Sun evening.

ELC Brotherhood Holds "Last" Convention

By William H. Gen

More than 500 delegates and visitors met in Minneapolis for three days prior to the ELC's church convention in June for the 14th and last biennial convention of the Brotherhood of the ELC.

Meeting in the Radisson Hotel in Minneapolis, the men heard speakers from various walks of life as well as representatives of the three churches which will merge in 1960.

Heading the list of speakers was Dr. Arthur Larson of Washington, D.C., special assistant to President Eisenhower. Speaking on the convention's theme, "My Father's Business," Mr. Larson called on the men of the Church to "look at the larger map of God" as they plan for the work of the Church as well as their daily occupation.

"The man who sees the unfolding of history as the working out of his Father's business on earth is the one who is looking at the larger map," he said. He urged the men to consider themselves as "human agents carrying out a divine plan."

There are several reasons why this attitude is important, he pointed out. "The first," he said, "is the simplest and most blunt, because this is the only way that can succeed. The human spirit has been endowed by its Maker with a number of innate drives, motivations, and aspirations. A person who wishes to help carry out God's will on earth respects those motivations, knows that they were put there for a purpose, and sees in them a vehicle for human advance."

He contrasted this view with that of Communism, which blocks practically every one of the deepest inner instincts and impulses of human beings. These impulses he described as freedom, the right of private property, justice, and religion.

"We are a religious people," he asserted. "Communism is a completely artificial concoction, worked out by a twisted and embittered little man in a dark corner of the British Museum library, and embroidered by arrogant intellectuals who thought they could not only make over society but re-create man himself in their own image stead of the image of God."

"Our standards and ideals and ins tutions," on the other hand, are "" attempt to fulfill man's highest aspi tions, through countless centuries painstaking progress."

In the concluding section of speech, Mr. Larson encouraged t men of the Church to take into accou the plight of all human beings, not ju the average man. "The small minori who languish on the wrong side of t favorable average, and even single i dividuals who hardly affect the pe centage at all, are just as important he declared.

The most effective action to strengt en and improve our status overseas, asserted, is the separate action taken an individual or an association to mal our own country what it should H He urged that men keep themselv informed, be willing to take active pa in public service on local, national, a international levels. He concluded challenging the men of the Broth hood to bring the Kingdom of G

ough "vigorous, untiring, and con-
ent service in our Father's business."
Dr. Larson is the son of the late
dge Lewis Larson of Sioux Falls,
Dak., the first national president of
e ELC Brotherhood.

Dr. William Larsen, president of the
nited Evangelical Lutheran Church,
ynote speaker for the convention,
o urged the laymen of the Christian
urch to take an active part in the
airs of their community and nation.
"I am convinced," he said, "that it
necessary for Christian laymen to be
tive in political life. Our Father's
siness includes all of His creation,
d the State belongs to Him. Every
ristian man is a citizen of the State
d has his responsibility there. In
der to be witnesses in the world, it
necessary to act in the world."

Dr. Larsen also stressed the necessity
recognizing the worship of God as
imary and warned that "we live in a
orld where there are many gods that
ek our devotion." This, he said, is
hy it is of utmost importance to place
e worship of God first.

Dr. F. A. Schiotz, president of the
LC, the speaker at the Sunday eve-
ng session, stressed in his talk the
ivine compulsions which drove Jesus
do His Father's will. Jesus expressed
is compulsion, Dr. Schiotz pointed
ut, when He said, "I must be about
y Father's business."

Jesus also indicated this compulsion
hen He said, "I must needs go
rough Samaria." "Jesus dared to face
e realities of racial tension," the
eaker stated. He also showed that
sus was motivated by compulsion
hen he said, "I must work the works
Him who sent me."

"Don't feel bad if you have com-
lexes," Dr. Schiotz told the men.
Complexes are good if they are about
e right things. Then make those
oices which will allow the compul-
ons of God to take full possession of
ur life."

Earlier in Sunday evening's pro-
am, honorary life memberships in
e Brotherhood of the ELC were pre-
nted to Dr. Schiotz and the Rev.
harles E. Johnson of San Francisco.
astor Johnson served as head of boys'
ork in the ELC for two years and
executive secretary of the brother-
od from 1947 to 1957.

At Monday's luncheon session the men heard Dr. William Schmidt, pastor of St. Paul's Lutheran Church (ALC) in Waverly, Iowa. Dr. Schmidt, speaking on the theme, "What TALC Expects of Its Men," predicted that men of the new Church will be expected to have an intense loyalty to the Church and its message, to use their strategic opportunities to witness as laymen, and to preserve the Lutheran heritage of doctrine and worship.

Dr. Schmidt also paid tribute to three Lutheran leaders of the past: Dr. John Moorhead, who organized the National Lutheran Council; Dr. L. W. Boe, who was for many years president of St. Olaf College and a leader in Lutheran unity movements; and Dr. Ralph Long, a former executive secretary of the NLC. These men, he said, had been particularly influential in broadening his understanding of the church. He also predicted that "God will give us great men in the leaders of the new American Lutheran Church as well."

During the business sessions of the convention, men heard reports from Loren Ness, boys' work secretary and acting director of the Brotherhood; and Arthur Christenson, director of the Parish Conservation program of the Brotherhood. The delegates also selected nominees for the Board of the Brotherhood of the new American Lutheran Church. These nominees must later be approved by the Joint Union Committee.

In his report, Mr. Ness described the joint meetings of Brotherhood boards of the three uniting Churches which have been held in 1957. He also pointed out that 1,100 congregations of the ELC observed Laymen's Sunday last year. He reported on post-graduate scholarships which have been voted to two men in each of the last two years.

In Monday's business session, delegates elected the following officers for the coming biennium: president, Robert Alexander of Sioux City, Iowa; first vice-president, Henry Dybvig of Dell Rapids, South Dakota; second vice-president, Otis Grande of Tacoma, Washington; secretary, Arthur Strand, Forest City, Iowa; and treasurer, Norman Nelson, Minneapolis. All of the officers except Mr. Grande were incumbents.

Henry Dybvig, left, Brotherhood vice president, had trouble fastening the life membership pin on Dr. F. A. Schiotz, ELC president. Dr. Schiotz solved the problem by loaning Mr. Dybvig his pocket knife to cut the threads in the lapel buttonhole.

One of the Boy Scouts on the service patrol, John Nesheim, left, gave instructions to other Scouts who presented the flags at the opening session of the Brotherhood convention. Left to right the boys are Lance Ness, Erik Strom, Robert Berdahl, and John Ellingson.

CONVENTION STORY

(Continued from page 5)

that is certainly a very large convention, it is not quite up to the strength of the 1956 convention. The explanation is probably that our conventions have, at least for the time being, hit a level. If we were to go on as at present, I suppose that the conventions would slowly become larger. The big jump came when it was arranged to pay at least a part of the lay delegates' expenses. Since that arrangement was made, attendance has been very large, but not noticeably growing.

A second thing which has become crystal clear is that this is decidedly a "routine" convention. Nobody seems to be particularly excited about anything! This does not mean that there is disinterest or lack of interest, it just means that there is nothing that calls for any great outburst of enthusiasm. Certainly, as report follows report and the convention concerns itself with the ongoing program of the Kingdom of God, there surely is plenty to make the heart of any delegate glad. But there is not much to become especially excited about. That is perhaps a very wholesome thing, but we are all human enough so that a bit of excitement is enjoyed.

One of the characteristics of today was that we enjoyed our biennial attack of "greeting-itis." It is part and parcel of every convention that there must be greetings. Sometimes we have the feeling that there are far too many of them, excellent though they be. This year it is a bit different, for the very reason which was outlined in the previous paragraph. Actually, having some speaker from outside our own immediate ranks come in and present something which is apart from the agenda of the moment is something of a relief. Thus, we heard today from Dr. Paul Empie, of the National Lutheran Council; the Rev. Richard Ellingson, of the American Bible Society; and Mr. Robert E. Lee, of Lutheran Productions. Two of these are ELC men, which, of course, added interest to it. All these greetings were to the point and were deeply appreciated.

However, it was something apart from those somewhat routine greetings which really gripped the large audience. That was when Dr. T. O. Burntvedt, the beloved retiring president of the Lutheran Free Church, appeared to bring a greeting in person. Readers know that Dr. Burntvedt has been a very, very sick man; in fact, it is his illness which has made it necessary for him to resign the presidency of the Lutheran Free Church. He shows the signs of his illness. He has lost a good deal of weight and it is easy to tell that he has had to slow down. However, it is the same old Dr. Burntvedt, with his evangelical warmth unchanged, and with that sparkling sense of humor which I have so often mentioned here before.

Dr. Burntvedt gave a brief address which came fro the heart and went to the heart. He paid his gratef respects to both Dr. Aasgaard and to Dr. Schiotz. Th he recalled the years of the union negotiations and spo of the friendships which had been established. He clos by recalling how, forty-one years ago when our Chur was founded, he sat in a balcony of the old St. Pa Auditorium as an observer. When he returned to l room that evening, he told us that he fell on his knees invoke God's blessing upon this new Church of whi he was not himself a part but which he knew wou mean so much in the years to come. Then he stat that it was his hope and prayer that he would be prese at the constituting convention of our new Church in bit less than two years. He told us that then too would close the day by falling on his knees in pray for blessing upon the new Church.

It was an experience never to be forgotten to ha this great man of God, so dearly beloved by so many us, as a guest.

This evening was devoted to the presentation of t budget, with the director of stewardship, Dr. Raymon M. Olson, making the presentation. Two years ago, some of our readers may recall, Dr. Olson made use visual aids to present the budget. He used the sam method this year, and, at the close of this day, we ha a very clear view of what is being proposed. The ord of the day tomorrow will be a discussion of the propose budget, with, presumably, its adoption without so ve much delay. The amount involved is as follows: f 1959, $6,775,778; for 1960, $7,178,124. Surely, large sum of money. But equally surely, nothing which is beyon the capability of The Evangelical Lutheran Church.

Whatever space remains I would like to reserve unt tomorrow evening. Then it should be possible to gi some sort of account of what has transpired in the fie of union. As soon as budget matters are disposed tomorrow morning, discussion of the Resolutions o Union will be the order of the day.

Friday, June 20

When a person has "covered" nine or ten convention of The Evangelical Lutheran Church, he should ha learned that "predictions of things to come" are mad only at the writer's peril! There are too many thing that can happen.

This commentator finds himself in the sad positio of having made some predictions about what migh happen today and now finds that he could not ha been further wrong. Instead of having completed i consideration of union matters by the close of the da the convention has barely begun. So little has as y

een done, in fact, that there is not much object in going nto any particular detail about it.

At the time of adjournment this afternoon (there was o evening session), about all that has actually been one is that an exceedingly lengthy discussion of the roposed name of the new Church has been carried n. A straw vote has been taken, which revealed it as he practically unanimous desire of the convention to ubstitute the name "The United Evangelical Lutheran Church" for "The American Lutheran Church." The onvention will have to take it from there tomorrow norning, which means that about all I can say is that he report on union matters will have to be continued n our issue of next week.

A number of other matters have transpired today, however, which have surely made it worthwhile to hold his last page open until the very last minute. Particular ttention may be called to the following items:

This afternoon, at the close of the session itself, the outh Dakota District met in special session to elect president to succeed the late Dr. Lester A. Pierson. In is place the district chose the Rev. Everett Gilbertson, Brookings, South Dakota. In a later issue there will be pportunity to write a little about the new president of his district. At present we may confine ourselves to the tatement that he was elected from among a group f five nominees. Election came on the first ballot by very substantial majority. Pastor Gilbertson was vice-resident of the district and has been acting president ince Dr. Pierson's death. The Rev. Edw. Nervig, Aberleen, South Dakota, was elected vice president of the listrict.

One development today was somewhat reminiscent of much earlier period in the life of our Church. As I tated in the story written at the close of Thursday's evening session, the budget for the coming biennium had been presented. Action on it was the Order of the Day his morning. Ordinarily, this is something of a routine matter, and we have gotten into the habit of expecting hat the convention is satisfied with the proposals which ome through the regular budgeting channels and that he budget is adopted with little discussion. At times, questions have been raised as to whether or not the udget is becoming too large.

This time the trend was quite the opposite. In two reas, proposals for increasing the size of the budget ame before the convention. One was in the area of Foreign Missions, when a motion was made to increase he amount of the budget by $100,000 for each year of he coming biennium, this amount to be added to the mount allocated for Foreign Missions. When this notion was put to a vote, it lost.

The other proposal came in the area of the Department of Pensions. Attention was called, as it has been repeatedly in past years, to the fact that the amount of pensions paid to retired workers in the Church, particularly pastors and pastors' widows, is far too small. It was stated that the plight of those retired pastors who do not have Social Security is particularly precarious. A special committee was appointed to go into the matter. It reported back a resolution to the effect that the budget of the Church be increased by $80,000 each year of the biennium. This amount of money is to be used to provide "extra benefits" for those receiving pensions but not eligible for Social Security benefits. The Board of Pensions is to administer the fund and the benefits are to begin January 1, 1959.

What made this reminiscent of earlier days in the Church is that, during the first decade and a half of our Church's history, it was rather common practice for the convention to spend a couple of days discussing the submitted budget. There seemed to be very little hesitancy on the part of the Church in those days to make additions to the budget, irrespective of the fact that deficits were incurred every year until, by the early thirty's, the indebtedness of our Church had assumed serious proportions. It was only after that situation had become really serious that the Church took steps to protect itself from its own convention enthusiasms.

I am not implying, of course, that such dire results will come from the rather modest addition made to the proposed budget today. However, it might be well for us to keep in mind that it is one thing to increase a budget on the floor of the convention. It is another thing to be able to convince the congregations that they should increase their giving to cover these special amounts. In this case, of course the item will have a good deal of popular appeal, since this matter of increasing pensions has been before the Church so very many times. It is to be hoped that the congregations will respond so that Part III of the Budget does not suffer.

So much, then, for this running commentary on the convention of The Evangelical Lutheran Church for this week's issue. Next week, if all goes well, we will be completing our convention story.

ELECTION OF SEMINARY PROFESSORS

On Saturday, June 21, the convention elected the following men to the faculty of Luther Theological Seminary, St. Paul: Dr. Eugene L. Fevold, to be professor of theology in the field of Church History; Dr. Olaf K. Storaasli, president of Luther Theological Seminary, Saskatoon, Saskatchewan, Canada, to be professor of theology in the field of New Testament; and Dr. Jaroslav Pelikan, professor at the Federated Theological Faculties of Chicago University, to be professor of theology in the field of the History of Doctrine.

Dominion Day and the BNA

By James S. K

"Independence Day" in Canada is July 1 —
the day Canadians celebrate their "peace-bought" freedom . . .

Don't fire until you see the whites of their eyes," General Wolfe is reported to have said in 1759 on the Plains of Abraham, near the city of Quebec. The French forces closed on the "thin red line," until Wolfe himself was fatally wounded. Finally, at point blank range, the British fired volley after volley, and Gen. Montcalm and the French were defeated.

A year later the entire French army in Canada surrendered, and in 1763 a treaty was signed giving the country to Britain.

The influx of the British Empire Loyalists, fleeing from the American Revolution, gradually divided Canada into two parts. Upper Canada (now Ontario) was largely English speaking and patterned its government in the English tradition. Lower Canada (Quebec) kept the language and the law of the French.

Canada's road to freedom was marred only once by war, the American attempt to annex Canada in the war of 1812. But this war, which saw the burning of both capitals, Fort York (now Toronto) and Washington a year later, served only to bring a divided country closer together.

By 1867 New Brunswick and Nova Scotia wished to join with the "other Canadas." The English parliament passed, on July 1, 1867, the British North America Act (BNA). Upper and Lower Canada became Ontario and Quebec; together with New Brunswick and Nova Scotia, these four became the first federal union within the British Empire.

As the settlement of the West increased, Prince Edward Island, British Columbia, Manitoba, Alberta and Saskatchewan joined the list of provinces. Newfoundland became the tenth province on Nov. 10, 1949.

But the BNA act of 1867 is not a constitution, though it assured almost complete freedom to the Canadian people. Canadian freedom, like the British, is based, not on one document, but on many traditions as well as laws.

As Canada grew, so grew its freedom. The British Empire became the British Commonwealth of Nations, and finally, the Commonwealth of Nations. As a part of this change from empire to commonwealth, the bonds between the commonwealth countries lessened. The final step to complete freedom for Canada came many years ago when the British Parliament gave its right to ratify changes in the BNA act.

Today, Canada may, if it wishes, become a republi within or without the commonwealth—or it may cho any future course it desires.

July 1, 1867, and the signing of the BNA act beg a slow, evolutionary road to freedom. Dominion Day rather recent title) will see celebration throughout country. Parades, flags and perhaps some fireworks v mark the occasion. Yet it will not be as intense a ce bration as the American July 4.

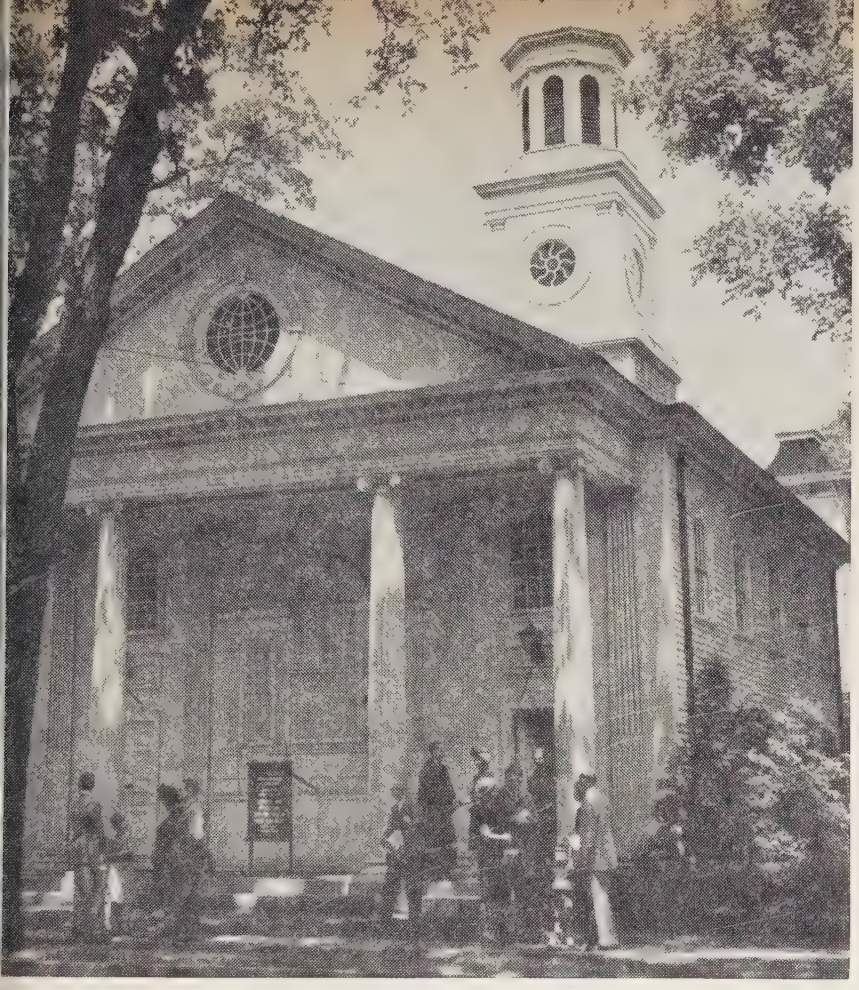
The pastor from the pulpit will give thanks our "peace-bought" freedom, the politician will pra our commonwealth relations, but in the main, the av age Canadian will pay far less attention to the holic than his American counterpart.

The flags and bunting will be out in profusion, a also in confusion. For Canada does not have a fl to call her own. (The red ensign, with parliament's co of arms in the fly was recognized only for wartii identification of Canadian troops.) From the East the West anthems will be sung—but not the same thems, for Canada does not have a national anthe From "The Maple Leaf Forever," several versions "O Canada," to "God Save the Queen," the anthe will be announced and sung. The audiences will wait hushed silence for the first few bars of music to identi which will be used.

The flag displays will adorn many buildings, a almost all of these displays will include the Stars a Stripes. Most of the flag displays will remain for t July 4 "celebration," not a holiday, but probably menta marked as strongly as July 1.

Canadians believe that their country is finally co ing into its own. They mark with awe their own complishments through the Colombo Plan, their me ating role in Egypt and Israel and their growing fo as a "middle" power, both in the UN and the world

Born in peace, raised within the commonweal Canadians are no less proud of their freedom. Th have fought through two World Wars and the Kore conflict to retain their freedom, and will continue guard jealously this heritage.



"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" (Article I).

Separation of Church and State were thus assured and freedom of religion given the sanction of the states.

A Picture Story

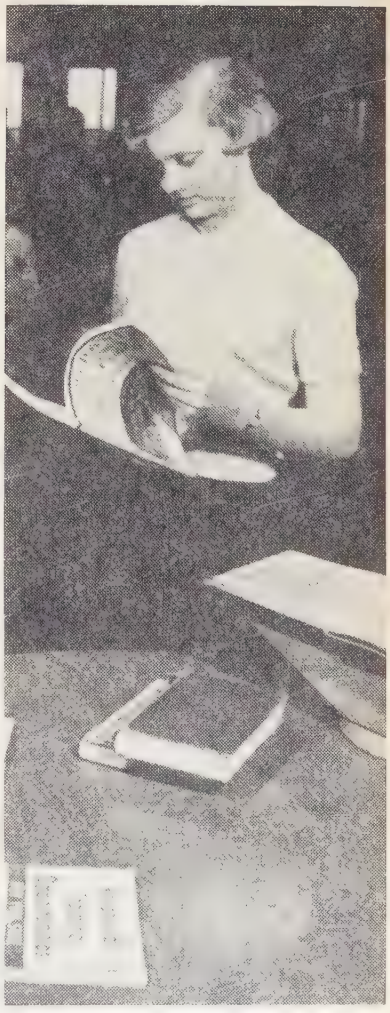
by

Three Lions

THE BILL OF RIGHTS

A couple of hundred words known as the "Bill of Rights" make up he fundamental guarantees of American democracy. These guaranees were not, as many suppose, contained in the original Constitution ratified by the thirteen confederated states. But in 1789, during he session of the First Congress, twelve amendments to the Constitution were offered, of which ten were adopted. These ten amendments bear the title, "Bill of Rights."

It is there that the private citizen is guaranteed trial by jury, reedom of speech, religion, press, and the right of petition. "Double eopardy" is banned, and the right of citizens to privacy in their



"No person shall be . . . deprived of life, liberty or property without due process of law" (Article V).

The guarantee of liberty implies the freedom of choice that we have in the matter of occupation.

"A well regulated Militia being necessary to the security of a free State, the right of the people to keep and bear arms shall not be infringed" (Article II).

In addition, Article III provides that troops shall not be quartered with any person without his consent, except in time of war and then only in a manner prescribed by law.

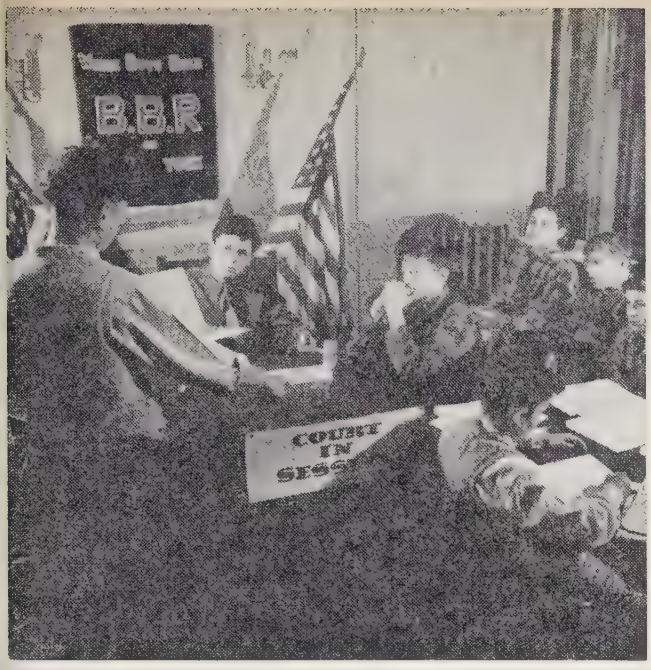
own homes is assured; persons and homes are protected from sea without warrant. "Due process of law" is established as the p cedure by which all claims against a person, his property, liberti or life must be adjudicated. It is also in the Bill of Rights that now controversial Fifth Amendment is contained: ". . . nor shall compelled in any criminal case to be a witness against himself. .

Thanks to the almost religious reverence granted to the Bill Rights, Americans have been assured of certain privileges whic good part of the world's population has not even heard of. The m who offered the Amendments comprising these fundamental Ame can liberties based them on the desire to protect the rights individuals, minorities, and even majorities from infringement government. It is probable that no other written body of rules such purposes has been more scrupulously observed, argued, a preserved.

"The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people" (Article IX). ". . . nor shall private property be taken for public use, without just compensation" (Article V).

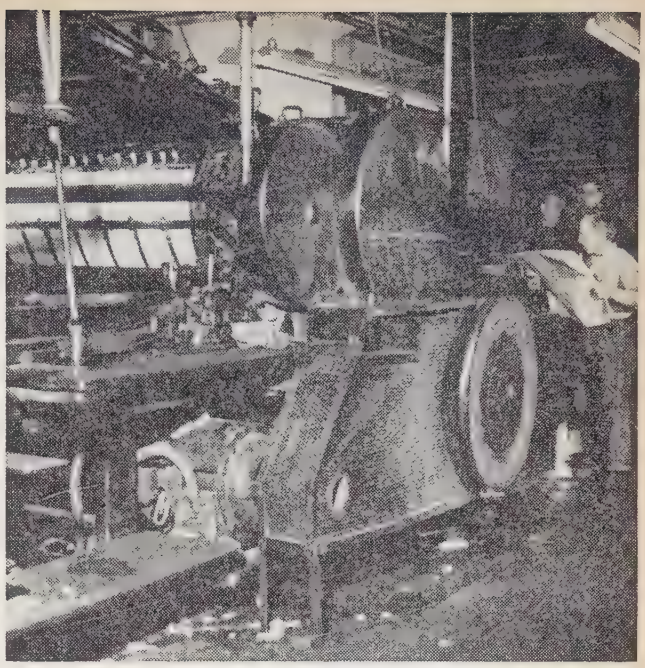
These two articles guar tee to Americans the fr dom of movement that owning of a trailer impl

"Congress shall make no l . . . abridging . . . the ri of the people peaceably to semble, and to petition Government for a redress grievances" (Article I).



". . . a speedy and public trial, by an impartial jury . . . and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense" (Article VI).

In New York City, a group of teen-agers apply the principles laid down in the Sixth Amendment.



"Congress shall make no law . . . abridging the freedom . . . of the press" (Article I).

The value of a free press was conceived of as a matter of protection of editors when the amendment was first offered. Today the value of the free press extends in concept to the protection of the entire people by giving them information on which to base decisions.

"Congress shall make no law . . . abridging the freedom of speech . . ." (Article I).

The street corner exhorter, for whatever cause or idea, is granted freedom to pursue his argument. Limitations are imposed when the speech is inflammatory.

"Eternal vigilance is the price of liberty." Jefferson.

While the Bill of Rights contains no specific provision guaranteeing the vote, it is by the constant exercise of the vote that we preserve the rights that are ours.

Editorial...

With the sole exception of the two Churches with which we are soon to unite, there is no general Lutheran body in America which is so close to The Evangelical Lutheran Church as is the Lutheran Free Church. What affects us affects them and what affects them affects us. That fact alone would make the story of the Annual Conference, 1958, "headline" material. As it is, another and special factor enters in—the fact that Dr. T. O. Burntvedt withdrew as president and was replaced by Dr. John Stensvaag.

Change in Leadership

On several occasions in the past few years we have paid our respects to Dr. Burntvedt, and he would probably not thank us for being repetitious. Nevertheless, we cannot and will not permit his resignation to pass by unnoticed. It is not an exaggeration to say that one cannot name half a dozen men in the American Lutheranism of the past generation of greater stature, and possibly not more who have exerted a more profound influence. He held the top position in his Church for almost 28 years. Figure back from 1958 that many years, and you find a period of greater complexity, of wider opportunities, and of greater difficulties than any comparable period in our history.

Within his own body he exerted a leadership which only those in closest contact with the Lutheran Free Church have a right to estimate. When one takes real ability, unassuming humility, deep consecration, and a warmly evangelical approach to Christianity and mixes them together, one has a great Christian personality. When one then adds to the mixture the sort of sense of humor which never seems to forsake Dr. Burntvedt, you have the sort of man who can lead a Church even in times as difficult as those his presidency encompassed.

His personality also impressed itself upon the Lutheran Church at large. Once again—and we have said it more than once before—we want to record it as our considered conviction that few, if any, of all the wonderful men we have worked with during the long years of our union negotiations have made so great a contribution as he.

All of which sounds as though we were writing an obituary—something we hope that we will not have to do for many, many years to come! So we add a prediction: If the Lord of life increases the years of Dr. Burntvedt here on earth, the Lutheran Free Church will have many an occasion to thank God for the counsel and advice and for the unobtrusive leadership which its president emeritus will continue to exert. And s will we all. Let it not be forgotten that we in the EL know the blessing that can come when God permits trusted leader to continue his walk among us for yea after his official position of leadership has been take by a younger man. We covet that experience for ou beloved brothers and sisters of the Lutheran Fre Church.

The new president of the Lutheran Free Church wi not have to win a place in the hearts of his EL brethren. He has been winning it steadily for years— as a popular speaker and preacher, as a teacher, and especially during the last few years, as a churchman o stature.

The writer of these lines remembers very well th first time Dr. Stensvaag took his place at the counci table of the Joint Union Committee and its servant, th Committee on Polity and Organization. It was not lon before his work was recognized as being of an unusuall high order. He, too, has contributed much to erectin the framework upon which we shall soon be buildin The American Lutheran Church.

There are times also in Churches when a change i leadership betokens a change in basic policies. In th Lutheran Free Church there will be none. Dr. Burntved has been an exponent of participation of the LFC wit the rest of us in organic union. So has Dr. Stensvaag On the other hand, both of them are deeply steeped i the tradition of democracy so dear to the Free Churc heart. No more than Dr. Burntvedt did will Dr. Stens vaag attempt to force his personal will upon the Churc which has elected him. But that his leadership wil be in the direction of ever closer relations with the res of us no one who knows him can doubt.

All of us who yearn for the day of organic unio with the Lutheran Free Church may be deeply happ over the outcome of this year's Annual Conference. I there had to be a change in the presidency, we can think of no one who would carry on in the footprints of Dr Burntvedt more steadily than will Dr. Stensvaag. Fur thermore, the action of the Conference in setting 196 as the date for another vote on union—a motion which passed with very few dissenting votes—assures us tha the cause of union is by no means dead. Who knows When The American Lutheran Church assembles fo its first General Convention in October, 1962, perhaps one of its first happy privileges will be to receive from the Lutheran Free Church an overture for union. Goc grant that it may be so!

BOOKS *in Review...*

Our Founding Fathers' Faith

IN GOD WE TRUST. The Religious Beliefs and Ideas of the American Founding Fathers. Norman Cousins, Harper, $5.95. 443 pages.

This is a remarkable book because it is about some remarkable men and because the selections from their writings give evidence of a religious articulateness among political leaders the like of which has perhaps never been found among so many in any other period of our nation's political history.

As the editor says in his introductory chapter, these were men in the tradition of the philosopher-statesman of early Greece who saw no walls separating science, philosophy, religion, and art, and therefore found it quite natural to connect their spiritual beliefs to political action.

Much of their religious thinking has since been discredited (though a great deal remains valid to this day), and we don't have to read their writings to become theologically fortified. But there may yet be occasional need of the catalystic effect produced by their way of examining theological assumptions.

In some respects they led a kind of Reformation. Decidedly under the influence of The Enlightenment, they set themselves to the task of breaking what they conceived to be ecclesiastical as well as political shackles on human liberty. Generally speaking they were anti-church, anti-orthodoxy, anti-clergy, as well as anti-monarchism. They believed that man's natural rights had something to do with his place in the world and the stretching power of his spirit and talent, and therefore the end of government was to translate freedom into creative growth. Not even ecclesiastical dogmas should be allowed to put any kind of restriction on this "inalienable right."

This is why they must be taken seriously and why their leadership produced a kind of Reformation. For though we like to think that early America was a haven for religious refugees, this nation was in fact well on its way to becoming a motley collection of ecclesiastical stockades. The religious freedom we enjoy today came in large part because of those heterodox men who fought so vigorously with vast knowledge, incisive thinking, and earnest dedication to stave off every kind of tyranny, including religious tyranny.

Those selected for this book are Washington, Franklin, Jefferson, Madison, Hamilton, John Adams, Samuel Adams, John Jay, and Thomas Paine. These, the editor believes, are among the few that are now generally regarded as the principal founders and whose religious ideas adequately represent the religious beliefs that influenced the revolutionaries. Each one is introduced in a short essay by Mr. Cousins and then follows excerpts from their writings which represent their religious and philosophic thinking.

One chapter is especially noteworthy because it brings together in chronological order some extensive correspondence between John Adams and Thomas Jefferson, and this is genuinely exciting reading. Such versatility of thought! They and some of their fellow revolutionaries would be giants in any age.

HENRY HETLAND
Berkeley, Calif.

Recreation Helps

HOBBY FUN. Eleanor Doan, Zondervan, $1.00, 64 pages.

Written for pre-teens and teen-agers, this is a book suggesting a wide variety of hobbies which might interest this age group. The author's approach is enthusiastic and she has tried to create in the reader a sense of the fun and excitement involved in developing a hobby.

The introduction to the book briefly suggests ways to improve oneself as a hobbyist and how to organize materials in a given hobby. Three types of hobbies are presented: "things you can collect," "things you can make," and "things you can do." There is another section on projects and activities.

Suggestions are given for many hobby activities that can be done in and about the Sunday school and church. The author suggests that some may be more interesting for boys and some for girls and has labeled them accordingly.

500 GAMES FOR BOYS AND GIRLS. Vernon Howard, Zondervan, $1.50, 92 pages.

Here is a book that contains a wide variety of games suitable for youth groups, children's groups, church groups, family entertainment, and mixed groups.

There are quiet games, active games, stunt games, travel games, puzzles, riddles, paper-pencil games, and games for almost any particular occasion. The variety of games suggested is wide and will meet the needs of almost every type of group.

It is well illustrated and more attractive than many game books. Instructions are simple enough and complete enough to be followed by children as well as adults. They are clearly, definitely, and concisely presented.

The reviewer of this book would recommend it for anyone who would like a one-volume book of games for all occasions and all age levels.

LAURETTA MUNDT
Aberdeen, S. Dak.

"What Think Ye?"

CHRIST AND THE CHRISTIAN. Nels F. S. Ferre, Harper, $3.75.

Here is a truly provocative, interesting and engrossing treatise on Christology, stimulating and refreshing to all who venture to read it.

Dr. Ferre says that there are two keys to his book. The first is the relationship between encounter and co-inherence, God being not a spiritual personality but a personal spirit. The second key, says he, is that the historic Incarnation involves all mankind, whose proper potential relation to God is incarnation—hence the title: "Christ and the Christian."

The book is Christocentric; it is Christology. The author in his opening paragraph says, "The theology and even practical subjects center on Him. The theological school and the church are bound together by their allegiance to Him. The preacher in the pulpit and the laymen in the pew carry on their Christian vocations in His name for His sake. He is not only the focal point of the Church's faith but also the living heart of every believer's confession. The outside world, too, that may ignore the seminary and despise the church, cannot readily forget or avoid the strange man on the Cross who changed the calendar of the western world."

The Christology enunciated in this book is meant for the market place as well as the class-room, for the layman as well as the clergyman, presenting the truly human, the truly divine Jesus Christ, Godman who unites.

NORRIS R. HALVORSON
Seattle, Wash.

For the Family Altar

J. R. Hestene

Toward the Sixth Sunday After Trinity — **Jonah and the Better Vie**

The Epistle: James 2:8-17 • The Gospel: Matthew 5:27-37

Monday, July 7

GOD'S VIEW

Read Jonah 1:1-2

"Arise, go to Nineveh, that great city, and cry against it; for their wickedness has come up before me."

Nineveh! That was far, far away from where Jonah stood when God gave him the call. Jonah could see the spot where he stood, and he could see his neighbors and friends. He could see the Chosen People of God. But Nineveh! That was far away. Not so far, though, that God could not see it. No place is far away from the heart of God. There were people there, deep in the hold of wickedness. God wanted to reach those people with His love, and the man He wanted to send was Jonah. God's view was having trouble because Jonah was short-sighted.

With my boundaries and short-sightedness, I am always having trouble, dear God. How clearly I can see things close to me; how dim is my sight across the border of my daily life and my personal interests! Change that for me, O God. Give me Your view so that I shall see the needs of all people everywhere.

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Tuesday, July 8

THE RUNAWAY

Read Jonah 1:3

But Jonah rose to flee to Tarshish from the presence of the Lord.

Jonah was a man out of control because he was a runaway. This is one spot in his life that he lived to regret. How he must have wished that it had never happened! He was presuming to run away from God. He did not like the assignment of going to Nineveh, so he thought to run away from it. The orders were to bring the Word of the Lord to those people deep in sin; but not Jonah! Let them be in their sin! Why does God want to bother with them, anyway. Jonah was not afraid of going to those people, he was afraid to share the love of God.

Help me to follow Your orders, O God, and not forever run away. Your will is best for me, and Your plan is better than my plan. Teach me that there is no running away from You; there is no getting away from Your presence. If I find it difficult to fulfill Your will, You will give me the strength I need. Help me to be obedient. Amen.

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Wednesday, July 9

GOD MEANT IT

Read Jonah 1:4

But the Lord hurled a great wind upo the sea.

So Jonah was being difficult. Not se ing as God sees he acted as man ac without God. He ran away. But God w not letting it go. He wanted Jonah go to Nineveh. So he calls the elemen into play. Jonah is aboard ship, headin west. The storm threatens the safety of a on board. Jonah is cast overboard. H is swallowed by a great fish, where h remained for three days. He thought the was escape from the purposes of Go But God showed Jonah that He mea what He said.

Thank You, dear Father, for checkin me in my flight. I am grateful that Yo do not say, "I will let him go." I a glad that You warn me when in my sin fulness I have become careless; when have done a wrong that I have been slo to admit. I pray, O God, that You wi not cease in checking me. Keep my con science alive and strong, and restore m by Your Word and Sacrament. Amen.

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Thursday, July 10

A SAD SUCCESS

Read Jonah 4:1

But it displeased Jonah exceedingly, and he was angry.

Such deep-seated bigotry is hard to understand, but Jonah had it. After going up and down the city of Nineveh, and crying, "Yet forty days, and Nineveh shall be overthrown," the whole city repented. And when God saw it He "repented of the evil he had said he would do to them." But Jonah was disappointed; he was angry. Even after the experience he had been through he was not ready to think that these people were worthy of God's mercy and love. How deep-seated can be human notions and feelings! How patient God has to be with His children!

How unthinkable, O Jesus, that some of us should feel that only those of our kind are entitled to salvation! That if we hear Christian witness from some people we cannot accept it simply because it can't be possible that they are Christian! How dangerous and damning can be our bigotry! Just fill us with wonder that You visit us sinners with Your grace. Amen.

Friday, July 11

KEEP IT!

Read Jonah 4:2-3

"For I knew that thou art a gracious God and merciful, slow to anger, and abounding in steadfast love, and repentest of evil."

The whole trouble with Jonah was that he knew that he was in possession of a good thing and he wanted to keep it. The good thing he had was the love and mercy of God. The dangerous thing about letting anybody else have it was that it would bring the same peace of heart to them; they would enjoy the blessings of the children of God. He knew that the Word was powerful; that it would accomplish what God meant it to do. Jonah was correct in his testimony to the Lord, but he was still a narrow-minded man who wanted to keep what he had.

You have told us, gracious Father, to share the story of Your love with all mankind. You have told us to give it away. Forgive every motion in favor of "keeping it here," of "taking care of things at home," or "Why send money to Missions?" Help us to give that we may be kept. Amen.

Saturday, July 12

SEEING SOULS

Read Jonah 4:4-11

"You pity the plant . . . And shoul I not pity Nineveh . . .?"

God must have sighed when at las Jonah saw the light! He had to set u a classroom to bring it about. Out the on the hillside, where Jonah rested, wait ing for the doom of God to descend o the wicked city, God raised a plant to giv Jonah shade. Jonah was glad. God too away the plant. Jonah was sad. The came the object lesson: people are mor important than plants. God knows tha Jonah, and you are about to make th discovery too. You are, at last, bein brought to the point where you under stand that people are candidates for eterna life. You are ready now to see as Go wants you to see.

Give me that kind of sight, Heaven Father, so that I will have a love fo all people, knowing that they are precious to You. Erase from my mind all boun daries that have no business in the King dom, and let my only motive be a desir to serve You in others. Amen.

Visit With Ordass

Miss Irene Bishop, director of the Mennonite Central Committee in Austria, has reported an April visit with Bishop Lajos Ordass in Budapest.

Concerning her contact with the former primate of the Lutheran Church in Hungary, Miss Bishop wrote:

"We attended a service in the church the services and were amazed to see so many people present—more than 1500. There are three services each Sunday (9 and 11 a.m., 6 p.m.) which are followed by communion for convenience of members who work in different shifts (most of the women work too).

"Bishop Ordass, who is a very stately man, spoke from John 14. Communion was served to 100 persons. After dismissal I snapped a few pictures in the church yard, then the bishop took us upstairs to his study where we visited a half hour.

"We spoke of many things, but most of all we were touched by his complete faith and trust in God when he said he was expecting to be arrested any day and is willing to go to jail, for since 1948 he has had complete peace with God.

"Near the end of our interview when I asked what we could do for him he said, 'Only pray for me.' He had no other wish."

Methodists Warned on "Statistical" Evangelism

Evangelism concerned "only with showing an impressive statistical result is worse than no evangelism at all," a report presented to the Western North Carolina Methodist Conference declared.

There are dangers, the report added, in any evangelistic emphasis "which lays undue stress on the number of persons received into the Church."

The Board of Evangelism report warned that "we must not weaken our movement by adding to our number persons who are not fully dedicated to the requirement of discipleship."

Development of religious television programs that "will catch and hold the attention" of viewers was urged by the conference's Television and Radio Commission.

Bishop J. Wascom Pickett, retired bishop of the Methodist Church in India, scored the activities of missionaries from "independent organizations" who preach against Methodists, Presbyterians, Baptists and other established denominations.

ELECTED MODERATOR—Dr. John McNab, retiring editor of the Presbyterian Record, was elected moderator of the Presbyterian Church in Canada at its annual general assembly in Toronto.

—RNS Photo

Dr. George A. Buttrick, pastor of the Memorial Church at Harvard University, declared that preachers should not tell people "what to do." He urged rather, that preachers proclaim the Gospel news "that God accepts us."

The Rev. W. Douglas Corriher of Brevard, N. C., chairman of the conference Board of Ministerial Training and Qualifications, saw a danger to Methodism unless "increasing numbers of young men are led to commit their lives to the ministry of the Church."

Lilje Asks for Talks With Communists

The United Evangelical Lutheran Church in Germany (VELKD) "urgently desires honest, clarifying talks with the East German government on Church-State relations," Bishop Hanns Lilje of Hannover, chairman of the VELKD, said as he addressed an opening session of the VELKD Synod. The meeting had originally been scheduled for Eisenach in the Soviet Zone, but had to be shifted to West Berlin because of interference by Communist authorities.

Bishop Lilje made particular reference to two issues over which, he said, tension has developed between the VELKD and the Soviet Zone government. One, he noted, concerns restrictions on religious education in the East German schools and pressures being brought to bear on parents and children to take part in Communist-sponsored atheistic youth dedication ceremonies.

The other involves the atomic armament of West Germany, which Communist leaders have demanded that the Protestant Churches flatly condemn.

Bishop Lilje said he regretted that his request for a conference with Walter Eggerath, head of the East German department for church affairs, to discuss Communist interference with plans for holding the Synod meeting in the Soviet Zone, had been rejected and "even in an undignified manner."

He recalled that the Erfurt District Council had objected to a list of anticipated participants in the meeting on the grounds that it included "representatives of NATO politics."

The bishop said that in view of the situation in the Soviet Zone regarding Christian education and other issues, "the question arises whether Christians can still live in East Germany as citizens enjoying full rights."

Referring to the atomic armament question, he stressed that VELKD is united with all other Churches in rejecting atomic war and urging the abolition of nuclear weapons.

INTER-FAITH TEAM IN RUSSIA—These five religious leaders are on a six-week visit of Russia and other countries in Europe and the Middle East. They are, left to right, Dr. John Sutherland Bonnell, Presbyterian; Dean Leonidas Contos, Greek Orthodox; Dr. Samuel L. Gandy, Roman Catholic; Dr. Irving Lehrman, Jewish; and Dr. Roy J. McCorkel, director of the National Conference of Christians and Jews' Commission on Religious Organizations.

—RNS Photo

Take It Easy, Pastor

The plight of the modern pastor was discussed in two quarters of the church recently.

Baptists

Members of the Southern Baptist Pastors Conference were warned by a fellow minister at their annual meeting here that their denomination is in danger of producing "more organizational promoters than prophets of righteousness."

The Rev. Clyde V. Hickerson of Northminster Baptist Church, Richmond, Va., told the pastors that a factor in an ineffective ministry is to become "a pack horse for the community—to be at the call of program chairmen of many causes."

"There is no more empty ambition than for denominational leadership if the local church be allowed to suffer for lack of ministerial leadership," he said. "We must say no to some calls, but are we saying no to the preparation of the sermon?"

Lutherans

Time consumed in church administration is the cause of almost universal complaint among pastors in the Lutheran ministry.

As the most likely solution to the problem, they suggest, theological seminaries ought to prepare laymen for service as church business managers, which "would enable the pastor to give his time to the . . . things for which he has been trained."

And the situation would also be improved considerably, they agree, if more congregations provided the help of a parish secretary, a parish worker, a director of religious education, or an associate pastor.

This was one of the major findings of a survey conducted by the Department of Theological Cooperation in the Division of Lutheran World Federation Affairs of the National Lutheran Council here.

The Rev. Charles Carroll, retiring secretary of the department, reported results of the nation-wide study, which sought to determine what the pastor considers his most important work and how he apportions his hours per week.

Most of the pastors who participated in the survey found it impossible to single out any one activity as their most important work. In many instances, several tasks were cited as of equal importance. Eight different activities were mentioned in all.

Topping the list by far was preach ing. It drew 1,095 mentions, followe by pastoral calls, 491; teaching, 31 counselling, 222; administration of th Sacraments, 219; general pastoral work 116; evangelism, 37; meditation an prayer, 16.

Names in the News . . .

The Rev. Otto A. Bremer, who ha been active in student circles for man years, has been named assistant execu tive secretary of the Division of Co lege and University Work of the Na tional Lutheran Council.

Miss Lillian R. Block, acting edito of **Religious News Service,** has bee named the agency's managing edito She succeeds the late Louis Minsk who died last December.

The Rev. Robert E. Erickson o Young Saskatchewan assumed his ne post as assistant to the executive direc tor of the Canadian Lutheran Counc on June 15. He is an Augustana Syno clergyman.

The Rev. William Brent Schaeffe a ULCA pastor, will sail July 1 fo London where he will be the senio representative in Great Britain of th Lutheran World Federation's Depar ment of World Service.

Miss Aina Abrahamson, a Bel Calif. public school teacher, has volun teered to donate her services as a Lu theran missionary. She has been a signed to the Ashira Girl's School i the Kilimanjaro area of Tanganyik Africa, where she will teach youngste in the fifth to eighth grades.

The Rev. Franklin E. Sherman ha been appointed as Lutheran represent tive on the faculty of the School o Religion at the State University o Iowa. He succeeds Dr. George W. Fo rell, who has accepted a call to teac at Chicago Lutheran Seminary in Ma wood, Ill.

Dr. Ethan Mengers, professor of Ol testament at Trinity Seminary, whic shares the campus of Wartburg Sem nary, Dubuque, Ia., died suddenly at his home on June 7 at the age of 5

Dr. Charles Turck, retiring presider of Macalester College, St. Paul, Minn has been appointed director of the Ja pan International Christian Universit foundation in New York. He will a sume his new office July 1.

ree Church to Vote Again on Merger

The Lutheran Free Church decided t its Annual Conference in Minneapo- s June 12-15 that it will vote again n 1961 on whether to join the merger vith the ELC, ALC and UELC.

The decision was made by a voice ote with only a few scattered dissent- ng votes. Two previous referendums f the congregations of the Free Church have defeated proposals to en- er the merger. The present scheduled 961 vote would be after the new Church is formed and if successful vould probably bring the Free Church nto the united Church in 1962.

An amendment to the proposition vhich would have delayed the next eferendum until 1965 was defeated by large majority of the conference.

At the same time the Conference uthorized its Committee on Relations vith Other Lutheran Bodies to proceed vith the Churches uniting in The American Lutheran Church along all possible lines of co-operative activities. Specific areas mentioned were parish ducation, evangelism, youth work, nd foreign missions. Consultations lso are planned regarding possible co- peration in higher education and American missions.

Strengthen Augsburg

Several actions were taken by the nnual conference of the Free Church o strengthen Augsburg College in Minneapolis. They voted to:

Seek closer ties between Augsburg nd other Lutheran synods.

Adopt a budget calling for a sub- idy of $160,000 for the college from he LFC in 1959.

Approve enlargement of the Augs- urg corporation from 60 to 100 mem- ers and the Augsburg board from ine to 15 members in a plan to bring n more Lutherans not members of the LFC.

Membership Increases

The Lutheran Free Church increased s baptized membership by 3,085, to total of 77,304 in 1957, a gain of 4.1 er cent over the previous year, the ev. Forrest T. Monson, secretary, an- ounced.

In a report at the denomination's annual conference here, Pastor Monson also disclosed that church contributions of LFC members last year totaled $3,327,914.

Of the total, $2,695,774 went for local expenses, including building, and $632,140 for benevolences.

Giving per member averaged $63.65 for all purposes.

Pastor Monson's report also indicated that eight LFC congregations merged in 1957—either with other LFC congregations or with congregations of other synods.

Other Actions

Eight graduates of Augsburg's seminary were ordained into the ministry at one of the final events of the conference.

A reception was held on Sunday afternoon honoring Dr. Bernhard M. Christensen on his 20th anniversary as Augsburg's president.

Lutheran Free Church Elects Stensvaag

The Lutheran Free Church has a new president. He is John Stensvaag, dean of Augsburg Theological Seminary and vice-president of the Free Church since 1953.

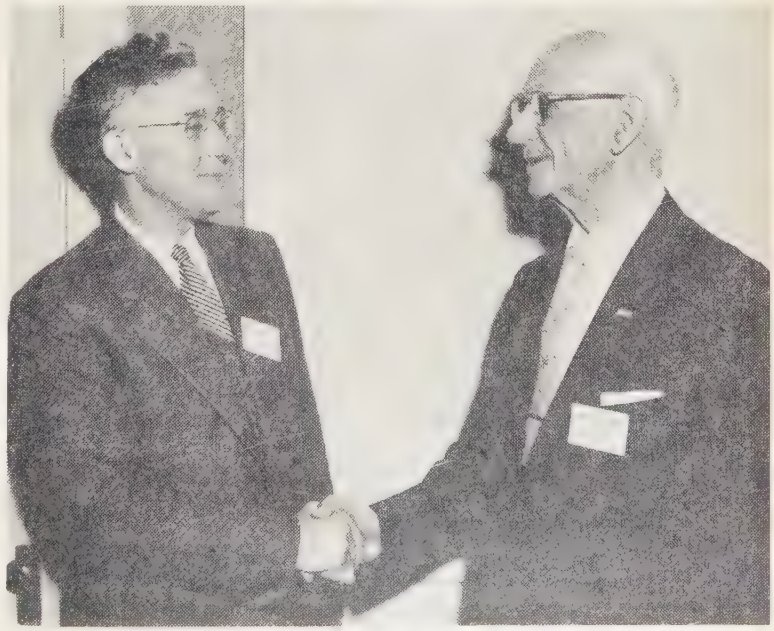
Dr. Stensvaag was elected at the opening session of the synod's annual convention in Minneapolis June 12-15, after the conference voted to accept the resignation of Dr. T. O. Burntvedt, president for the past 28 years.

Dr. Burntvedt announced his intention to retire in a letter to pastors of the Free Church mailed May 22. He suffered a heart attack last summer and felt that it would be in the best interest of the Church to retire at this time.

The Rev. Luthard Gjerde, executive secretary of the Lutheran Welfare Society of Minnesota, was the other candidate for the presidency and later was elected vice-president.

Dr. Stensvaag, who was elected to a three-year term, will take office October 1. In his acceptance speech the day after the election, the new president said that if he left it up to personal inclinations and desires he would remain at Augsburg because he loves teaching. "It is because I take seriously the Church and the work of the Holy Spirit," he said, "that I feel the election is a call from God and should be obeyed."

An exponent of merger, Dr. Stensvaag also said he "cherished the hope that before too long a time has passed" he would be able to return to teaching, which is his first love.



Dr. T. O. Burntvedt, right, congratulates the man who will succeed him as president of the Lutheran Free Church October 1. Dr. John Stensvaag was elected on the first ballot at the church's annual conference in Minneapolis in June (see story).

Dr. Stensvaag was born in Norway in 1911 and came to the United States with his parents in 1925. He was graduated from Augsburg College and Seminary and earned a Ph.D. degree in Old Testament at Hartford Theological Seminary. He has done additional study at Johns Hopkins University and at the University of Oslo in Norway. From 1942 to 1946 he was pastor of Oak Grove Church in Richfield, Minn., and became a full-time professor at Augsburg Seminary in 1946.

The Rev. Forrest T. Monson was re-elected secretary of the Lutheran Free Church.

American to Indonesia

Edward Nyhus, a member of the Lutheran Free Church, has been named to the faculty of the theological seminary conducted by the Batak Protestant Christian Church in Indonesia.

His appointment to a four-year term as a teacher of church history, beginning next fall, was announced by the Department of World Mission of the Lutheran World Federation in Geneva, Switzerland.

Mr. Nyhus, 25, was ordained by the Lutheran Free Church on the closing day of its 62nd annual conference in Minneapolis, June 15. He is a graduate of its Oak Grove Lutheran High School in Fargo, N. D., Augsburg College, and Augsburg Theological Seminary.

During the past year he has pursued post-graduate study in historical theology at Princeton Theological Seminary and will spend the summer in language study at Cornell University.

$10,000 for Urban Study

A foundation grant of $10,000 has been received by the Division of American Missions of the National Lutheran Council to help finance its current survey of the effectiveness of urban churches.

The Rev. Walter Kloetzli, secretary for the NLC's urban church planning office, said the grant will be used to complete the City Church Study that was initiated in the spring of 1957.

Twelve Lutheran congregations in a number of cities throughout the country and serving in various types of urban situations have undergone extensive study by a staff of field researchers.

Next LWF Assembly May Be Postponed

The Fourth Assembly of the Lutheran World Federation may be postponed a year until 1963.

The question will be decided when the LWF's executive committee holds its annual meeting at Strasbourg, France, Oct. 27-31, at which time it is also expected that the committee will accept an invitation to hold the Assembly in Helsinki, Finland.

Reason for the possible postponement of the LWF's Assembly is the likelihood that the Third Assembly of the World Council of Churches will be held a year later than planned.

The Central Committee of the World Council, meeting at Nyborg Strand, Denmark, August 21-29, will consider a recommendation that its Assembly in Ceylon be postponed until the Christmas and New Year's holidays of 196

As the LWF is now scheduled t meet in August of 1962, this woul make it necessary for church leade throughout the world to attend tw major international conferences in le than a year unless the Federation al decides on a year's postponement.

Record LWR Shipment

Lutheran World Relief has set a all-time record in the volume an value of its shipments overseas in an single month since the material ai agency was organized more than 1 years ago.

During May, LWR shipped 39,83 268 pounds of supplies valued at a estimated $4,008,551 for distribution i nine countries of Europe, the Midd East, and Far East.

New Refugees Arrive

A German farm couple who have been living in a refugee camp in Austria for the past twelve years arrived recently, with the help of the Lutheran World Federation, to begin a new life in the United States.

Sebastian Rieth, 54, and his wife Magdalena, 49, are the first refugees from Austria to enter the U.S. with the assistance of the LWF under the refugee-escapee clause of the Kennedy Bill, enacted into law last September.

The Rieths and 13 other refugees from Germany were met at the pier by representatives of Lutheran Refugee Service when they arrived aboard the transport *Berlin* from Bremerhaven.

Both the Rieths are Roman Catholics but as they were sponsored by Lutherans in this country, they were included among the more than 90,000 refugees who have been helped by LWF revolving loan funds to resettle in new homes in various parts of the world. They will live with a daughter and son-in-law, Mr. and Mrs. Jacob Waidmann, in Akron, Ohio.

Before the war, the Rieths lived on their own small farm in the German-speaking community of Privlaka in Yugoslavia. In October of 1944, when the area became a battlefield, they were forced to leave their farm and flee to Austria. There for two years they worked as farmhands for their foo and lodging in the village of Kemate

Later Mr. Rieth had a job as kitc en-boy in the U.S. Army mess hall the Linz airfield. After the withdraw of American troops in 1955 he worke at odd jobs in the neighborhood.

For the past 12 years the Rieths ha lived in the same rough barracks a refugee camp near Linz, where Mr Rieth, skilled at needlework, has o cupied her time in embroidering gif for her daughters in America. Kat arina left the barracks for Canada 1953 and Anna for the U.S. in 195

Mrs. Rieth in her chicken yard outside t camp barracks.

uther and the Archbishop

Dr. Martin Luther is still having ifficulty with the Roman Catholic eirarchy.

The film "Martin Luther," which ad its TV showing over a Minne-olis channel May 25, brought forth me comments from St. Paul's Arch-ishop William O. Brady in his week-column in the *Catholic Bulletin*.

Without naming the film, the arch-ishop called the program "the most ecent insult to the Catholic Church" nd compared the film to "books of es and calumny and slander."

Among those asked by the *Minne-polis Tribune* for an answer to the rchbishop's insinuations was Dr. F. . Schiotz, president of the ELC. He as quoted by the newspaper as say-ng, "If there is all this bandying about es which are inferred in the column, hen let's have specific illustrations ather than wholesale castigation with-ut evidence."

Dr. Schiotz also pointed out that ery careful pains were taken to check ven with Catholic authorities in Eur-pe at the time of the filming so that verything would be authentic and ac-urate in the presentation.

There was no further public reply rom the archbishop.

More Honor Rolls

Two more congregations have joined he 316 others on the honor roll of LUTHERAN HERALD. These congrega-ions now are subscribing for the hurch paper for all the members of heir parish:

Linden Church, Hanska, Minn.—the Rev. Albert E. Erickson.

St. Petri Church, Baker, Ill.—the Rev. H. Alfred Weltzin.

Doctors of Theology

Four doctor's degrees in theology ave been earned by ELC pastors this pring.

The Rev. Loren Halvorson, assist-nt pastor of Victory Church, Minne-polis, was granted a doctor's degree y the University of Chicago. His ma-or was in the field of ethics and so-iety.

Three men were granted doctor's degrees by Princeton University: Joseph Shaw, teacher in St. Olaf College's religion department; James Burtness, who has accepted a call as pastor of Faith Church, Albany, Ore., and Orvis Hanson, teacher in Augustana College's religion department.

People

The Rev. A. R. Sellevold has resigned from his parish at Sacred Heart, Minn., to accept a call to the parish at Slayton, Minn., effective August 1.

Miss Donna Hoganson will begin her new work as parish worker at Faith Church, Madison, Minn. on July 1. The Rev. Reuben Wangberg is pastor.

The Rev. Luther Borgen, who has served as pastor of Trinity Church, Eau Clair, Wis. since its organization in 1954, has moved to Stoughton, Wis. to become pastor of Central Church.

The Rev. A. C. Odden has resigned his pastorate at Palmyra, Wis. and is moving to Fargo, N. Dak. this month where he will become chaplain of an insurance agency. As far as is known, this is the only such agency that employs a full-time chaplain.

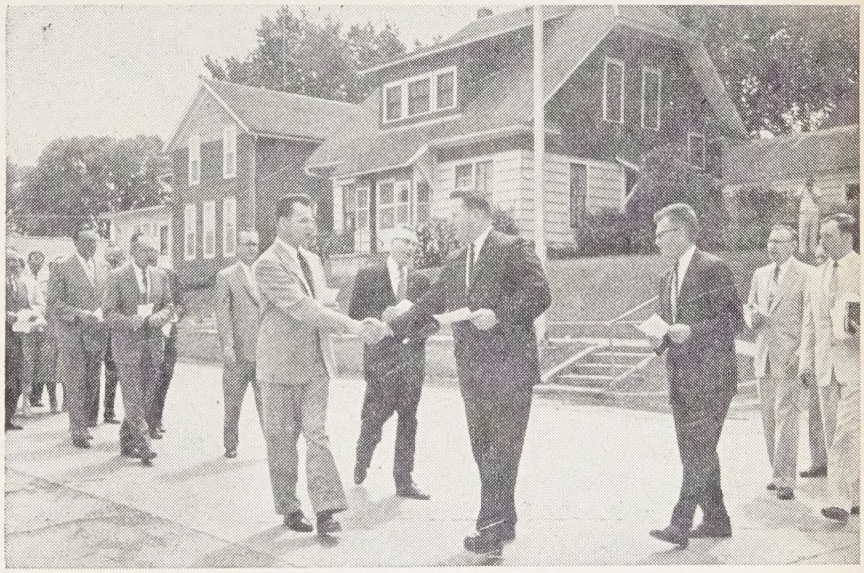
Dr. Kenneth Bjork, professor of history at St. Olaf College, is the author of a book, "West of the Great Divide," published this month by the Norwegian-American Historical Association. The publication is the story of the migration of Norwegian immigrants to the West Coast.

Noel D. Ness, of Eau Claire, Wis. has been awarded a $1,000 study scholarship by the ELC's Department of Charities. Mr. Ness, currently employed at the University of Wisconsin, plans to use his scholarship for graduate study in the school of social work at the University of Minnesota.

The Rev. Paul H. Hanson, formerly of Albert Lea, Minn., is now serving as pastor of LeRoy Church, LeRoy, Minn.

The Rev. Maynard Larson, formerly of Zahl, N. Dak., is now serving as an assistant pastor at First Church, Minot, N. Dak., the Rev. Harold B. Kildahl, pastor.

The Rev. E. O. Ulring, formerly of Volga, S. Dak., is now serving as visitation pastor at Windom Church, Windom, Minn.



MERGING CONGREGATIONS—Pastors of two uniting congregations in Preston, Minn. met on the corner between their churches on June 1 and then led their congregations to a common service of thanksgiving at the high school gymnasium. Shown meeting on the corner as they sang "A Mighty Fortress" are the Rev. Richard Lafer, left, pastor of St. Paul's Church (ALC) and the Rev. Philip Hansen, right, pastor of First Grace Church (ELC). The united congregation is now worshiping as one unit. Both pastors have resigned and accepted calls elsewhere. Name of the new church is Christ Lutheran Church. Combined membership of the parish is over 1,000.

Mrs. Bertha Hughes-Hartogs of Palo Alto, Calif., is the recipient of a Fulbright teaching fellowship in social work at the University of Punjab, Lahore, West Pakistan. She and her children will sail from San Francisco in July. Mrs. Hughes-Hartogs is the daughter of the late Rev. and Mrs. Lars Hompland, missionaries in China. She is a graduate of St. Olaf College and New York School of Social Work.

James Thvedt and **John Hove,** Luther Seminary seniors, are among the 132 seminary students in the United States receiving scholarships from the Lilly Foundation of Indianapolis. The Awards are administered by the American Association of Theological Schools.

Mr. and Mrs. Ray Nichols were commissioned in their home church, Our Savior's in Lebanon, Ore., for full-time work in the church. They have accepted calls as lay assistants in Our Saviour's Church, Everett, Wash., of which the Rev. Milton Nesse is pastor. They began their new work June 1.

The Rev. Morris A. Thompson, formerly of Concrete, Wash., is now serving a five-congregation parish at Coulee, N. Dak.

Ralph Kempski has been installed as youth director at Ascension Church, Milwaukee, Wis., the Rev. Hoover Grimsby, pastor. Enrolled at the University of Wisconsin-Milwaukee, Mr. Kempski plans eventually to enter the Lutheran ministry.

The Rev. Vernon Faillettaz has resigned as pastor of Bethel Church, Chicago, in order to enroll in the graduate school of the University of Chicago's Divinity School.

Obituaries

The Rev. N. B. Ursin, retired ELC pastor, died at Wausau, Wis. on May 4 at the age of 91 years. He was born March 18, 1867 at Harstad, Norway, and came to the United States in 1893. He worked as a carpenter and shipbuilder until enrolling at Luther College, from which he was graduated in 1902. He was graduated from Chicago Lutheran Seminary in 1906. He served congregations at Concord, Mass. (1906-08) and Clintonville, Wis. (1908-12), and then studied for one year at the United Church Seminary. Later he served parishes at Barron, Wis. (1913-19); Hayward, Wis. (1919-22); Sutton Bay, Mich. (1922-27); and Alpena, Mich. (1927-33). He retired in 1933 and moved to Wittenberg, Wis., where he made his home until his death. His wife died in 1952. Funeral services were held at First Church in Wittenberg with the Rev. F. E. Eikeland of Wausau officiating. Survivors include four sons and two daughters.

Mrs. Hannah A. Meisel, widow of the late Rev. S. E. S. Meisel, died Jun 7 in Sioux Falls, S. Dak., at the ag of 80 years. She was born in Portag Wis., on Aug. 29, 1877, and was gra uated from the Ladies' Seminary i Red Wing, Minn., in 1898. She w married to the Rev. Meisel in 189 She served with her husband in th following parishes: Osakis and Fergu Falls, Minn.; Starkweather, Garsk

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hurches Ferry, and Devils Lake, N. ak.; and lastly Home Mission congregations at Mohall and Sherwood, N. ak. After the death of her husband 1925, Mrs. Meisel served as supersor of the Linen department, and housemother at Trinity Lutheran lospital in Minot, N. D., for 19 years. 1943, she moved to Sioux Falls, S. ., where she resided with a daughter, lrs. T. P. Nelson, until the time of er death.

WALDORF COLLEGE NOTICE

The annual meeting of the Waldorf Lutheran College Association will be held on Tuesday, July 8, 1958, at 2 p.m. in the chapel of Salveson Hall at Waldorf College, Forest City, Iowa. This meeting will be to conduct the business of the Association including the election of members of the Board of Trustees.

G. W. Aasgaard, Secretary
Waldorf Lutheran College Association

Changes of Address for ELC Pastors

Howard T. Cole, 551 AAA Bn (MSL) Van uys, Calif., 6-6-58
Grant G. Gard, 616 W. 4th, Hardin, Mont., 21-58
Arthur H. Grimstad, 1415 S. 6th St., oorhead, Minn., 6-10-58
Norman C. Johnshoy, 7250 Support Sq., PO 254, New York, N. Y., 6-15-58
T. S. Johnson, 722 W. 8th St., Topeka, an., 6-6-58
R. T. Jothen, 728 Beech St., Red Wing, inn., 6-6-58
Alfred H. Langhough, Long Lake, Ingle-le, Ill., 6-20-58
I. J. Lovseth, Baltic, S. Dak., 7-13-58
lvan R. Moe, 740 N. Randall, Janesville, is., 6-1-58
A. C. Odden, 1311 Fifth Ave. N., Fargo, . Dak., 6-8-58
Norman I. Olson, 2 AZA Skokoji Yama, anda City, Aichi Ken, Japan, 5-15-58
Orville L. Olson, Buffalo Center, Iowa, 4-58
Bennert O. Solberg, Garvin, Minn., 6-1-58
Vernon Stenberg, Chaplain's Office, USNAS, emphis 15, Tenn., 5-23-58

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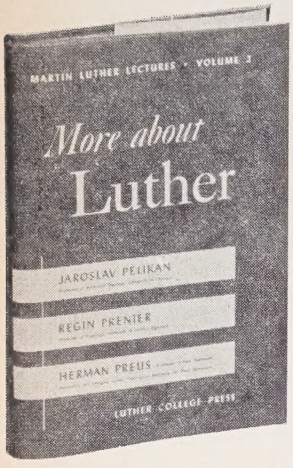

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